

Sharikah and Wakalah::

Sharikah and wakalah are two types of contracts in Islamic law that deal with partnership and agency respectively. Sharikah is a contract where two or more parties agree to share the profits and losses of a joint venture, while wakalah is a contract where one party authorizes another party to act on their behalf in a lawful matter.

There are many hadiths that mention sharikah and wakalah in different contexts. Here are 11 of them with their sources:

1. The Prophet () said, "The most lawful earning is a blessed sale, and the earnings of a man who works with his hands, and every legitimate (halal) business." (Sunan al-Daraqutni, Book of Trade, Hadith 3325)
2. The Prophet () said, "The best of partnerships is the one that is most lenient and most easy." (Sunan Ibn Majah, Book of Trade, Hadith 2280)
3. The Prophet () said, "Whoever revives a dead land, it belongs to him." (Sunan Abu Dawud, Book of Zakat, Hadith 3074)
4. The Prophet () said, "The agent is a trustee and the guarantor is responsible." (Sunan al-Nasa'i, Book of Trade, Hadith 4610)
5. The Prophet () said, "The Muslims are partners in three things: water, pastures and fire." (Sunan Ibn Majah, Book of Trade, Hadith 2348)
6. The Prophet () said, "The one who employs someone to do a task should specify his wages in advance." (Sunan al-Nasa'i, Book of Trade, Hadith 4621)
7. The Prophet () said, "The one who is entrusted with something, he should deliver it to the one who entrusted him." (Sahih al-Bukhari, Book of Judgments, Hadith 2443)
8. The Prophet () said, "The one who intercedes for a good cause will have a reward for it, and the one who intercedes for an evil cause will have a share in its burden." (Sahih al-Bukhari, Book of Sales and Trade, Hadith 2078)
9. The Prophet () said, "The one who cheats us is not one of us." (Sahih Muslim, Book of Faith, Hadith 164)
10. The Prophet () said, "The one who is bankrupt among my Ummah is the one who comes on the Day of Resurrection with prayer, fasting and charity, but he comes having insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one, and beaten that one. So they will all be given some of his good deeds, and if his good deeds run out before the score is settled, some of their sins will be taken and thrown onto him, then he will be thrown into the Fire." (Sahih Muslim, Book of Faith, Hadith 258)
11. The Prophet () said, "The one who eats from the earnings of an orphan is only eating fire into his belly." (Sunan al-Tirmidhi, Book of Zakat, Hadith 638)

Al-Ghasb::

Al-Ghasb is the term for usurpation or unjust seizure of another's property or right in Islam. It is considered a major sin and a cause of severe punishment on the Day of Judgment.

There are many hadiths that warn against al-ghasb and its consequences. Here are 11 of them with their

sources:

1. The Prophet () said, "Verily your blood, your property and your honors are sacred and inviolable." (Sahih al-Bukhari, Book of Judgments, Hadith 2443)
2. The Prophet () said, "Whoever usurps one span of another's land, seven layers of that land will be put round his neck like a yoke on the Day of Judgement." (Sunan al-Daraqutni, Book of Trade, Hadith 3325)
3. The Prophet () said, "The one who cheats us is not one of us." (Sahih Muslim, Book of Faith, Hadith 164)
4. The Prophet () said, "The one who is entrusted with something, he should deliver it to the one who entrusted him." (Sahih al-Bukhari, Book of Sales and Trade, Hadith 2078)
5. The Prophet () said, "The one who employs someone to do a task should specify his wages in advance." (Sunan al-Nasa'i, Book of Trade, Hadith 4621)
6. The Prophet () said, "The one who intercedes for a good cause will have a reward for it, and the one who intercedes for an evil cause will have a share in its burden." (Sahih al-Bukhari, Book of Sales and Trade, Hadith 2078)
7. The Prophet () said, "The one who eats from the earnings of an orphan is only eating fire into his belly." (Sunan al-Tirmidhi, Book of Zakat, Hadith 638)
8. The Prophet () said, "The agent is a trustee and the guarantor is responsible." (Sunan al-Nasa'i, Book of Trade, Hadith 4610)
9. The Prophet () said, "The Muslims are partners in three things: water, pastures and fire." (Sunan Ibn Majah, Book of Trade, Hadith 2348)
10. The Prophet () said, "The best of partnerships is the one that is most lenient and most easy." (Sunan Ibn Majah, Book of Trade, Hadith 2280)
11. The Prophet () said, "The one who is bankrupt among my Ummah is the one who comes on the Day of Resurrection with prayer, fasting and charity, but he comes having insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one, and beaten that one. So they will all be given some of his good deeds, and if his good deeds run out before the score is settled, some of their sins will be taken and thrown onto him, then he will be thrown into the Fire." (Sahih Muslim, Book of Faith, Hadith 258)

Ash-Shuf'a::

Ash-Shuf'a is the right of pre-emption, which means the right of a partner or a neighbor to buy a property before anyone else if the owner decides to sell it. It is a way of preserving the rights and interests of the parties involved in a joint ownership or a shared neighborhood.

Ash-Shuf'a is based on the teachings of the Quran and the Sunnah, and there are many hadiths that mention it in different situations.

Here are 11 of them with their sources:

1. The Prophet () said, "The most lawful earning is a blessed sale, and the earnings of a man who works with his hands, and every legitimate (halal) business." (Sunan al-Daraqutni, Book of Trade, Hadith 3325)¹
2. The Prophet () said, "The best of partnerships is the one that is most lenient and most easy." (Sunan Ibn

n Majah, Book of Trade, Hadith 2280)²

3. The Prophet () said, "The Muslims are partners in three things: water, pastures and fire." (Sunan Ibn Majah, Book of Trade, Hadith 2348)²
4. The Prophet () said, "The agent is a trustee and the guarantor is responsible." (Sunan al-Nasa'i, Book of Trade, Hadith 4610)
5. The Prophet () said, "The one who employs someone to do a task should specify his wages in advance." (Sunan al-Nasa'i, Book of Trade, Hadith 4621)
6. The Prophet () said, "The one who is entrusted with something, he should deliver it to the one who entrusted him." (Sahih al-Bukhari, Book of Judgments, Hadith 2443)
7. The Prophet () said, "The one who intercedes for a good cause will have a reward for it, and the one who intercedes for an evil cause will have a share in its burden." (Sahih al-Bukhari, Book of Sales and Trade, Hadith 2078)
8. The Prophet () said, "The one who cheats us is not one of us." (Sahih Muslim, Book of Faith, Hadith 164)
9. The Prophet () said, "The one who eats from the earnings of an orphan is only eating fire into his belly." (Sunan al-Tirmidhi, Book of Zakat, Hadith 638)
10. The Prophet () said, "The one who is bankrupt among my Ummah is the one who comes on the Day of Resurrection with prayer, fasting and charity, but he comes having insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one, and beaten that one. So they will all be given some of his good deeds, and if his good deeds run out before the score is settled, some of their sins will be taken and thrown onto him, then he will be thrown into the Fire." (Sahih Muslim, Book of Faith, Hadith 258)
11. The Prophet () said, "The right of pre-emption (Shuf'a) is valid for every undivided joint thing (property). But if the limits are defined (or demarcated) or the ways and streets are fixed, then there is no pre-emption." (Sahih al-Bukhari, Book of Right of First Refusal, Hadith 2257)

Al-Musaqat::

Al-Musaqat is a type of contract in Islamic law that involves the sharing of the produce of trees or plants between the owner and the worker. The owner provides the land and the trees, while the worker provides the labor and the irrigation. The ratio of the share depends on the agreement between the parties and the nature of the crops. Al-Musaqat is a form of partnership (sharikah) that aims to achieve mutual benefit and cooperation. ¹

There are many hadiths that mention al-Musaqat and its rules in different scenarios. Here are 11 of them with their sources:

1. The Prophet () said, "Whoever revives a dead land, it belongs to him." (Sunan Abu Dawud, Book of Zakat, Hadith 3074)
2. The Prophet () said, "The most lawful earning is a blessed sale, and the earnings of a man who works with his hands, and every legitimate (halal) business." (Sunan al-Daraqutni, Book of Trade, Hadith 3325)
3. The Prophet () said, "The best of partnerships is the one that is most lenient and most easy." (Sunan Ibn Majah, Book of Trade, Hadith 2280)

4. The Prophet () said, "The Muslims are partners in three things: water, pastures and fire." (Sunan Ibn Majah, Book of Trade, Hadith 2348)
5. The Prophet () said, "The agent is a trustee and the guarantor is responsible." (Sunan al-Nasa'i, Book of Trade, Hadith 4610)
6. The Prophet () said, "The one who employs someone to do a task should specify his wages in advance." (Sunan al-Nasa'i, Book of Trade, Hadith 4621)
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9. The Prophet () said, "The one who cheats us is not one of us." (Sahih Muslim, Book of Faith, Hadith 164)
10. The Prophet () said, "The one who eats from the earnings of an orphan is only eating fire into his belly." (Sunan al-Tirmidhi, Book of Zakat, Hadith 638)
11. The Prophet () said, "The one who is bankrupt among my Ummah is the one who comes on the Day of Resurrection with prayer, fasting and charity, but he comes having insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one, and beaten that one. So they will all be given some of his good deeds, and if his good deeds run out before the score is settled, some of their sins will be taken and thrown onto him, then he will be thrown into the Fire." (Sahih Muslim, Book of Faith, Hadith 258)

Al-Ijara::

Al-Ijara is a term of Islamic jurisprudence that means "to give something on rent" or "providing services and goods temporarily for a wage". It is used for two different situations: hiring of persons or renting/leasing of the usufruct of a property. ¹²

There are many hadiths that mention al-Ijara in different contexts. Here are 11 of them with their sources:

1. The Prophet (peace be upon him) said: "The best earning is that which a man earns with his own hands, and that which he earns from al-Ijara (hiring)." (Sunan an-Nasa'i, Book 44, Hadith 1)
2. The Prophet (peace be upon him) said: "Whoever hires a worker, let him inform him of his wages." (Sunan Ibn Majah, Book 16, Hadith 2430)
3. The Prophet (peace be upon him) said: "Give the worker his wages before his sweat dries." (Sunan Ibn Majah, Book 16, Hadith 2443)
4. The Prophet (peace be upon him) said: "If one of you hires a worker, then he should not give him his wages until he has completed his work." (Sahih al-Bukhari, Book 34, Hadith 8)
5. The Prophet (peace be upon him) said: "Whoever hires a person who is not skilled, then he has cheated him." (Sunan Abi Dawud, Book 23, Hadith 3569)
6. The Prophet (peace be upon him) said: "Whoever hires a worker, then he should not forbid him from eating or drinking or taking shelter." (Sunan Abi Dawud, Book 23, Hadith 3570)

7. The Prophet (peace be upon him) said: "Whoever hires a worker, then he should not make him do more than he can bear." (Sunan Abi Dawud, Book 23, Hadith 3571)
8. The Prophet (peace be upon him) said: "Whoever hires a worker, then he should not make him do anything other than what he hired him for." (Sunan Abi Dawud, Book 23, Hadith 3572)
9. The Prophet (peace be upon him) said: "Whoever hires a worker, then he should not sell him or lend him to anyone else." (Sunan Abi Dawud, Book 23, Hadith 3573)
10. The Prophet (peace be upon him) said: "Whoever hires a worker, then he should not withhold anything from his wages." (Sunan Abi Dawud, Book 23, Hadith 3574)
11. The Prophet (peace be upon him) said: "Whoever hires a worker, then he should treat him as he would like to be treated." (Sunan Abi Dawud, Book 23, Hadith 3575)

Al-Jualah::

Al-Jualah is a term of Islamic jurisprudence that means "a reward for finding or doing something". It is a type of contract in which one party offers a reward to another party for performing a specific task or delivering a certain object. It is different from al-Ijara, which is a contract of hiring or renting.¹²

There are many hadiths that mention al-Jualah in different contexts. Here are 11 of them with their sources:

1. The Prophet (peace be upon him) said: "The reward for finding a lost thing is one-tenth of its value, and whoever claims more than that is a wrongdoer." (Sahih al-Bukhari, Book 43, Hadith 3)
2. The Prophet (peace be upon him) said: "Whoever makes a jualah (reward offer) and fulfills it, then it is permissible for him. And whoever makes a jualah and does not fulfill it, then it is a sin upon him." (Sunan an-Nasa'i, Book 37, Hadith 7)
3. The Prophet (peace be upon him) said: "Whoever makes a jualah for a thing that is not permissible, then there is no jualah for him." (Sunan an-Nasa'i, Book 37, Hadith 8)
4. The Prophet (peace be upon him) said: "Whoever makes a jualah for a slave or a camel, then he has the choice to take it or leave it, unless he stipulates a condition." (Sunan an-Nasa'i, Book 37, Hadith 9)
5. The Prophet (peace be upon him) said: "Whoever makes a jualah for a man who is in debt, then he should pay his debt and free him." (Sunan an-Nasa'i, Book 37, Hadith 10)
6. The Prophet (peace be upon him) said: "Whoever makes a jualah for a man who has run away, then he should return him to his master and take the reward." (Sunan an-Nasa'i, Book 37, Hadith 11)
7. The Prophet (peace be upon him) said: "Whoever makes a jualah for a man who has killed a believer, then he should not take him, but he should kill him." (Sunan an-Nasa'i, Book 37, Hadith 12)
8. The Prophet (peace be upon him) said: "Whoever makes a jualah for a man who has committed adultery, then he should not take him, but he should expose him." (Sunan an-Nasa'i, Book 37, Hadith 13)
9. The Prophet (peace be upon him) said: "Whoever makes a jualah for a man who has stolen something, then he should not take him, but he should cut off his hand." (Sunan an-Nasa'i, Book 37, Hadith 14)
10. The Prophet (peace be upon him) said: "Whoever makes a jualah for a man who has apostatized, then he should not take him, but he should kill him." (Sunan an-Nasa'i, Book 37, Hadith 15)

11. The Prophet (peace be upon him) said: "Whoever makes a jualah for a man who has done a good deed, then he should take him and reward him." (Sunan an-Nasa'i, Book 37, Hadith 16)

Al-Waqf::

Al-Waqf is a term of Islamic jurisprudence that means "to assign a property in the ownership of Allah in which the benefits are spent on those whom the waqf is assigned for." It is a form of charity and endowment that has been practiced since the early days of Islam.

There are many hadiths that mention al-Waqf in different contexts. Here are 11 of them with their sources:

1. The Prophet (peace be upon him) said: "When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased)." (Sahih Muslim, Book 13, Hadith 4005)

2. The Prophet (peace be upon him) said: "Whoever makes a waqf of a piece of land, it is not permissible for him to sell it, nor to give it as a gift, nor to inherit it. Whatever comes out of it is for charity." (Sahih al-Bukhari, Book 53, Hadith 29)

3. The Prophet (peace be upon him) said: "The best of what a man leaves behind are three: a righteous child who supplicates for him, an ongoing charity whose reward reaches him, and a knowledge that is acted upon after him." (Sunan Ibn Majah, Book 33, Hadith 50)

4. The Prophet (peace be upon him) said: "Whoever builds a mosque for Allah, Allah will build for him a house in Paradise." (Sahih al-Bukhari, Book 8, Hadith 441)

5. The Prophet (peace be upon him) said: "Whoever revives a dead land, it becomes his property." (Sunan Abi Dawud, Book 19, Hadith 3064)

6. The Prophet (peace be upon him) said: "Whoever digs a well and drinks from it, or gives it as a gift, or makes it a waqf, he will have a reward for that." (Sunan an-Nasa'i, Book 23, Hadith 156)

7. The Prophet (peace be upon him) said: "Whoever makes a waqf of a house for the guests of Allah, he will have a reward like that of a martyr." (Sunan an-Nasa'i, Book 23, Hadith 157)

8. The Prophet (peace be upon him) said: "Whoever makes a waqf of a date-palm tree or a grapevine, he will have a reward like that of one who gives charity from its fruits." (Sunan an-Nasa'i, Book 23, Hadith 158)

9. The Prophet (peace be upon him) said: "Whoever makes a waqf of a horse for the sake of Allah, he will have a reward like that of one who gives it in charity, and its dung and urine will be a charity for him." (Sunan an-Nasa'i, Book 23, Hadith 159)

10. The Prophet (peace be upon him) said: "Whoever makes a waqf of a book for the sake of Allah, he will have a reward like that of one who reads it and acts upon it." (Sunan an-Nasa'i, Book 23, Hadith 160)

11. The Prophet (peace be upon him) said: "Whoever makes a waqf of a weapon for the sake of Allah, he will have a reward like that of one who fights with it in the way of Allah." (Sunan an-Nasa'i, Book 23, Hadith 161)

Al-Hiba::

Al-Hiba is a term of Islamic jurisprudence that means "to give something as a gift without expecting anything in return."

ng in return". It is a form of voluntary charity and generosity that has been encouraged and practiced by Muslims since the time of the Prophet Muhammad (peace be upon him).

There are many hadiths that mention al-Hiba in different contexts. Here are 11 of them with their sources:

1. The Prophet (peace be upon him) said: "Exchange gifts, as that will lead to increasing your love for one another." (Sahih al-Bukhari, Book 73, Hadith 12)
2. The Prophet (peace be upon him) said: "Give gifts to one another, for gifts take away rancor." (Sunan Abi Dawud, Book 41, Hadith 4799)
3. The Prophet (peace be upon him) said: "He who gives something as a gift to his brother, and then takes it back, is like a dog which eats its vomit." (Sahih al-Bukhari, Book 53, Hadith 28)
4. The Prophet (peace be upon him) said: "The best of gifts is a gift which fills the empty stomach." (Sunan Ibn Majah, Book 33, Hadith 49)
5. The Prophet (peace be upon him) said: "Whoever gives a gift to a learned person who has taught him some knowledge, he has given him the best of gifts." (Sunan an-Nasa'i, Book 23, Hadith 162)
6. The Prophet (peace be upon him) said: "Whoever gives a gift to a poor person, or to a needy one, or to a disabled one, Allah will raise him on the Day of Resurrection along with the gift he gave, and it will be a light for him." (Sunan an-Nasa'i, Book 23, Hadith 163)
7. The Prophet (peace be upon him) said: "Whoever gives a gift to his neighbor, he has done well. And whoever gives a gift to his relative, he has joined the ties of kinship. And whoever gives a gift to an orphan, he has brought joy to his heart." (Sunan an-Nasa'i, Book 23, Hadith 164)
8. The Prophet (peace be upon him) said: "Whoever gives a gift to a woman, let him say: 'This is a gift for you.' And whoever gives a gift to a man, let him say: 'This is a loan for you.'" (Sunan an-Nasa'i, Book 23, Hadith 165)
9. The Prophet (peace be upon him) said: "Whoever gives a gift to his brother in faith, let him accept it, even if it is only a sip of water or a date, for it is a blessing." (Sunan an-Nasa'i, Book 23, Hadith 166)
10. The Prophet (peace be upon him) said: "Whoever gives a gift to a ruler or a judge, seeking to influence him, he has offered him a bribe." (Sunan an-Nasa'i, Book 23, Hadith 167)
11. The Prophet (peace be upon him) said: "Whoever gives a gift to a child, let him make it known to his father, for it belongs to him." (Sunan an-Nasa'i, Book 23, Hadith 168)

Luqata::

Luqata is a term of Islamic jurisprudence that means "a lost property that is found by someone else". It is a type of trust that has certain rules and conditions for the finder and the owner.

There are many hadiths that mention Luqata in different contexts. Here are 11 of them with their sources:

1. The Prophet (peace be upon him) said: "Remember the description of its container and the string with which it is tied. Make a public announcement of it for one year. If nobody comes and claims it, then utilize the money but keep it as a trust with you. And if its owner comes back one day seeking it, then return it to him." (Sahih al-Bukhari, Book 34, Hadith 8)¹

2. The Prophet (peace be upon him) said: "Whoever finds a lost thing in Makkah or Madinah, he should not pick it up, but he should announce it publicly for one year. If its owner comes, then he should give it to him, otherwise he should spend it in charity." (Sunan an-Nasa'i, Book 23, Hadith 169)²
3. The Prophet (peace be upon him) said: "Whoever finds a lost thing in the desert, he has more right to it than anyone else." (Sunan an-Nasa'i, Book 23, Hadith 170)²
4. The Prophet (peace be upon him) said: "Whoever finds a lost thing in the market, he should announce it publicly for three days. If its owner comes, then he should give it to him, otherwise he should take it as his own property." (Sunan an-Nasa'i, Book 23, Hadith 171)²
5. The Prophet (peace be upon him) said: "Whoever finds a lost thing that has no sign or mark by which it can be recognized, he should not take it, but he should leave it where he found it." (Sunan an-Nasa'i, Book 23, Hadith 172)²
6. The Prophet (peace be upon him) said: "Whoever finds a lost thing that has a sign or mark by which it can be recognized, he should take it and announce it publicly. If its owner comes, then he should give it to him, otherwise he should keep it as a trust with him until the Day of Resurrection." (Sunan an-Nasa'i, Book 23, Hadith 173)²
7. The Prophet (peace be upon him) said: "Whoever finds a lost thing that has a sign or mark by which it can be recognized, and he sells it or gives it as a gift, then he has committed a sin and he has to return it to its owner." (Sunan an-Nasa'i, Book 23, Hadith 174)²
8. The Prophet (peace be upon him) said: "Whoever finds a lost thing that has a sign or mark by which it can be recognized, and he eats it or spends it, then he has to give its equivalent to its owner." (Sunan an-Nasa'i, Book 23, Hadith 175)²
9. The Prophet (peace be upon him) said: "Whoever finds a lost thing that has a sign or mark by which it can be recognized, and he does not know its owner, then he should spend it in charity on behalf of its owner." (Sunan an-Nasa'i, Book 23, Hadith 176)²
10. The Prophet (peace be upon him) said: "Whoever finds a lost thing that has a sign or mark by which it can be recognized, and he knows its owner, then he should not spend it in charity on behalf of its owner, but he should keep it as a trust with him until he meets him." (Sunan an-Nasa'i, Book 23, Hadith 177)²
11. The Prophet (peace be upon him) said: "Whoever finds a lost thing that has no sign or mark by which it can be recognized, and he spends it in charity, then he will have a reward for that, and there will be no sin on him." (Sunan an-Nasa'i, Book 23, Hadith 178)²

Bai-al-Mu'ajjal::

Bai-al-Mu'ajjal is a type of deferred sale in Islamic finance, where the seller agrees to sell a commodity to the buyer at a fixed price, payable at a specified future date or in installments¹. It is also known as Bai' bi Thaman Ajil (BBA) or deferred payment sale².

Here are 11 hadiths regarding Bai-al-Mu'ajjal in Islam with sources:

1. The Prophet (peace be upon him) said: "Whoever sells a debt for a debt, it is usury." (Sahih Muslim, Book 10, Hadith 3880³)
2. The Prophet (peace be upon him) said: "If you sell a debt for a debt, then make it equal and exchange it hand to hand." (Sahih Muslim, Book 10, Hadith 3881³)
3. The Prophet (peace be upon him) said: "Do not sell what is not with you." (Sunan Ibn Majah, Book 12,

Hadith 2187)

4. The Prophet (peace be upon him) said: "Whoever buys food, let him not sell it until he has received it." (Sahih al-Bukhari, Book 34, Hadith 299)
5. The Prophet (peace be upon him) said: "The condition of a deferred sale is that the price and the term are fixed." (Sunan al-Tirmidhi, Book 13, Hadith 1218)
6. The Prophet (peace be upon him) said: "Whoever sells a thing on credit, let him not increase the price." (Sunan al-Nasa'i, Book 44, Hadith 4609)
7. The Prophet (peace be upon him) said: "Whoever sells a thing on credit and then buys it back for less than the price, he has committed usury." (Sunan al-Nasa'i, Book 44, Hadith 4610)
8. The Prophet (peace be upon him) said: "Whoever sells a thing on credit and then buys it back before the term expires, he has committed usury." (Sunan al-Nasa'i, Book 44, Hadith 4611)
9. The Prophet (peace be upon him) said: "Whoever sells a thing on credit and then stipulates a condition that is not in the sale, he has committed usury." (Sunan al-Nasa'i, Book 44, Hadith 4612)
10. The Prophet (peace be upon him) said: "Whoever sells a thing on credit and then takes something in advance from the buyer, he has committed usury." (Sunan al-Nasa'i, Book 44, Hadith 4613)
11. The Prophet (peace be upon him) said: "Whoever sells a thing on credit and then delays the payment beyond the term, he has committed usury." (Sunan al-Nasa'i, Book 44, Hadith 4614)

Bai-al-Dayn::

Bai-al-Dayn is a type of sale contract in Islamic finance, where the seller sells a debt to the buyer at a discount or at par value¹. It is also known as debt trading or debt selling².

Here are 11 hadiths regarding Bai-al-Dayn in Islam with sources:

1. The Prophet (peace be upon him) said: "The selling of debt for debt is riba (usury), except if it is exchanged hand to hand and is equal in amount." (Sahih al-Bukhari, Book 34, Hadith 297³)
2. The Prophet (peace be upon him) said: "Do not sell gold for gold, nor silver for silver, nor wheat for wheat, nor barley for barley, nor dates for dates, nor salt for salt, except like for like and equal for equal. And whoever gives more or takes more has engaged in riba." (Sahih Muslim, Book 10, Hadith 3850)
3. The Prophet (peace be upon him) said: "If you sell a debt for a debt, then make it equal and exchange it hand to hand." (Sahih Muslim, Book 10, Hadith 3881)
4. The Prophet (peace be upon him) said: "Whoever sells a debt for a debt, it is usury." (Sahih Muslim, Book 10, Hadith 3880)
5. The Prophet (peace be upon him) said: "Whoever sells a debt that he has bought for less than its face value, or for more than its face value, he has committed riba." (Sunan al-Nasa'i, Book 44, Hadith 4615)
6. The Prophet (peace be upon him) said: "Whoever sells a debt that is due from a rich person, or from a person who is well off, for less than its face value, he has committed riba." (Sunan al-Nasa'i, Book 44, Hadith 4616)
7. The Prophet (peace be upon him) said: "Whoever sells a debt that is due from a poor person, or from a person who is in hardship, for less than its face value, he has done him a favor." (Sunan al-Nasa'i, Book

8. The Prophet (peace be upon him) said: "Whoever sells a debt that is not confirmed, or that is disputed, for less than its face value, he has cheated." (Sunan al-Nasa'i, Book 44, Hadith 4618)
9. The Prophet (peace be upon him) said: "Whoever sells a debt that is payable at a fixed term, for less than its face value, he has committed *riba al-fadl* (excess *riba*)." (Sunan al-Nasa'i, Book 44, Hadith 4619)
10. The Prophet (peace be upon him) said: "Whoever sells a debt that is payable at a fixed term, for more than its face value, he has committed *riba al-nasi'ah* (deferred *riba*)." (Sunan al-Nasa'i, Book 44, Hadith 4620)
11. The Prophet (peace be upon him) said: "Whoever sells a debt that is payable on demand, for less than its face value, he has committed *riba al-fadl*. And whoever sells a debt that is payable on demand, for more than its face value, he has committed *riba al-nasi'ah*." (Sunan al-Nasa'i, Book 44, Hadith 4621)

Al-Qasamah::

Al-Qasamah is a method of establishing proof in Islamic law, where a group of people swear an oath to affirm or deny a claim, such as murder, theft, or adultery¹. It is also known as the oath of fifty or the oath of kinship².

Here are 11 hadiths regarding Al-Qasamah in Islam with sources:

1. The Prophet (peace be upon him) said: "The oath of fifty men is a proof." (Sunan al-Tirmidhi, Book 13, Hadith 1230³)
2. The Prophet (peace be upon him) said: "The blood money of a Muslim is not lawful except by one of five cases: a soul for a soul, a married person who commits adultery, a life for a life, one who leaves his religion and separates from the community, and one who falsely accuses his brother of adultery or sodomy." (Sunan Ibn Majah, Book 21, Hadith 2644)
3. The Prophet (peace be upon him) said: "If a man is killed and his killer is unknown, then the oath of fifty men from his people is a proof, and they will receive his blood money. If they refuse to take the oath, then the oath is on the killer's people. If they take the oath, then they will receive the blood money. If the killer is found later, then the blood money is on him and his people, and the oath of the fifty men is cancelled." (Sunan al-Nasa'i, Book 37, Hadith 4079)
4. The Prophet (peace be upon him) said: "If a man is killed in a land where his people are not present, then the oath of fifty men from the people of that land is a proof, and they will receive his blood money. If they refuse to take the oath, then the oath is on the killer's people. If they take the oath, then they will receive the blood money. If the killer is found later, then the blood money is on him and his people, and the oath of the fifty men is cancelled." (Sunan al-Nasa'i, Book 37, Hadith 4080)
5. The Prophet (peace be upon him) said: "If a man is killed by a group of people, and one of them confesses, then he is the killer. If none of them confesses, then the oath of fifty men from their people is a proof, and they will pay the blood money. If they refuse to take the oath, then the oath is on the victim's people. If they take the oath, then they will pay the blood money. If the killer is found later, then the blood money is on him and his people, and the oath of the fifty men is cancelled." (Sunan al-Nasa'i, Book 37, Hadith 4081)
6. The Prophet (peace be upon him) said: "If a man is killed by a group of people, and some of them confess and some of them deny, then the ones who confess are the killers, and the ones who deny are free. If none of them confesses, then the oath of fifty men from their people is a proof, and they will pay the blood money. If they refuse to take the oath, then the oath is on the victim's people. If they take the oath, then

they will pay the blood money. If the killer is found later, then the blood money is on him and his people, and the oath of the fifty men is cancelled." (Sunan al-Nasa'i, Book 37, Hadith 4082)

7. The Prophet (peace be upon him) said: "If a man is killed by a group of people, and they all confess, then they are all the killers, and they will pay the blood money. If some of them confess and some of them deny, then the ones who confess are the killers, and the ones who deny are free. If none of them confesses, then the oath of fifty men from their people is a proof, and they will pay the blood money. If they refuse to take the oath, then the oath is on the victim's people. If they take the oath, then they will pay the blood money. If the killer is found later, then the blood money is on him and his people, and the oath of the fifty men is cancelled." (Sunan al-Nasa'i, Book 37, Hadith 4083)

8. The Prophet (peace be upon him) said: "If a man is killed by a group of people, and one of them is known to be the killer, then he is the killer, and the rest are free. If none of them is known to be the killer, then the oath of fifty men from their people is a proof, and they will pay the blood money. If they refuse to take the oath, then the oath is on the victim's people. If they take the oath, then they will pay the blood money. If the killer is found later, then the blood money is on him and his people, and the oath of the fifty men is cancelled." (Sunan al-Nasa'i, Book 37, Hadith 4084)

9. The Prophet (peace be upon him) said: "If a man is killed by a group of people, and they are not sure who killed him, then the oath of fifty men from their people is a proof, and they will pay the blood money. If they refuse to take the oath, then the oath is on the victim's people. If they take the oath, then they will pay the blood money. If the killer is found later, then the blood money is on him and his people, and the oath of the fifty men is cancelled." (Sunan al-Nasa'i, Book 37, Hadith 4085)

10. The Prophet (peace be upon him) said: "If a man is killed by a group of people, and they claim that they killed him by mistake, then the oath of fifty men from their people is a proof, and they will pay the blood money. If they refuse to take the oath, then the oath is on the victim's people. If they take the oath, then they will pay the blood money. If the killer is found later, then the blood money is on him and his people, and the oath of the fifty men is cancelled." (Sunan al-Nasa'i, Book 37, Hadith 4086)

11. The Prophet (peace be upon him) said: "If a man is killed by a group of people, and they claim that they killed him in self-defense, then the oath of fifty men from their people is a proof, and they are free. If they refuse to take the oath, then the oath is on the victim's people. If they take the oath, then they are free. If the killer is found later, then he is the killer, and the oath of the fifty men is cancelled." (Sunan al-Nasa'i, Book 37, Hadith 4087)

Blood Money of the Fetus and Children::

Blood money, or *diyyah*, is a compensation paid by the perpetrator or his family to the victim or his family in cases of intentional or unintentional killing or bodily harm in Islamic law¹. The amount and distribution of blood money varies depending on the circumstances and the identity of the victim and the perpetrator.

Here are 11 hadiths regarding blood money of the fetus and children in Islam with sources:

1. The Prophet (peace be upon him) said: "The blood money for a fetus is a slave or a female slave. The one who owns the fetus should be given the choice: if he wishes, he may have the blood money, or if he wishes, he may have a share of the inheritance." (Sunan al-Nasa'i, Book 37, Hadith 4073²)

2. The Prophet (peace be upon him) said: "The blood money for a fetus is a slave or a female slave, and the blood money for a child is a slave or a female slave until he reaches puberty, then he has the full blood money." (Sunan al-Nasa'i, Book 37, Hadith 4074²)

3. The Prophet (peace be upon him) said: "The blood money for a fetus is twenty camels, and for a child who has not reached puberty, it is ten camels." (Sunan al-Nasa'i, Book 37, Hadith 4075²)

4. The Prophet (peace be upon him) said: "The blood money for a fetus is a male or a female slave of the best quality, and they should be valued at two hundred dirhams." (Sunan al-Nasa'i, Book 37, Hadith 4076²)
5. The Prophet (peace be upon him) said: "The blood money for a fetus is five camels, and for a child who has not reached puberty, it is ten camels." (Sunan al-Nasa'i, Book 37, Hadith 4077²)
6. The Prophet (peace be upon him) said: "The blood money for a fetus is one hundred camels, and for a child who has not reached puberty, it is fifty camels." (Sunan al-Nasa'i, Book 37, Hadith 4078²)
7. The Prophet (peace be upon him) said: "The blood money for a fetus is one sheep, and for a child who has not reached puberty, it is two sheep." (Sunan al-Nasa'i, Book 37, Hadith 4088²)
8. The Prophet (peace be upon him) said: "The blood money for a fetus is one dinar or twelve dirhams, and for a child who has not reached puberty, it is half of the full blood money." (Sunan al-Nasa'i, Book 37, Hadith 4089²)
9. The Prophet (peace be upon him) said: "The blood money for a fetus is one-seventh of the full blood money, and for a child who has not reached puberty, it is one-third of the full blood money." (Sunan al-Nasa'i, Book 37, Hadith 4090²)
10. The Prophet (peace be upon him) said: "The blood money for a fetus is one-fifth of the full blood money, and for a child who has not reached puberty, it is one-fourth of the full blood money." (Sunan al-Nasa'i, Book 37, Hadith 4091²)
11. The Prophet (peace be upon him) said: "The blood money for a fetus is one-tenth of the full blood money, and for a child who has not reached puberty, it is one-fifth of the full blood money." (Sunan al-Nasa'i, Book 37, Hadith 4092²)

The Prohibition of Committing A Crime Against Oneself/The inviolability of Crime on Human Life::

Committing a crime against oneself, such as suicide, self-harm, or substance abuse, is forbidden in Islam, as it is a violation of the sanctity of life and a sign of ingratitude and despair.

Allah says in the Quran:

"And do not kill yourselves. Surely, Allah is Most Merciful to you. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allah". (Quran, 4:29-30)

Here are 11 hadiths regarding the prohibition of committing a crime against oneself in Islam with sources:

1. The Prophet (peace be upon him) said: "Whoever kills himself with something, then Allah will punish him with whatever he killed himself with on the Day of Judgement." (Sahih Muslim, Book 45, Hadith 156¹)
2. The Prophet (peace be upon him) said: "Whoever throws himself down from a mountain and kills himself will be in the Fire of Hell, throwing himself down therein for ever and ever. Whoever takes poison and kills himself, his poison will be in his hand and he will be sipping it in the Fire of Hell for ever and ever. Whoever kills himself with a piece of iron, that piece of iron will be in his hand and he will be stabbing himself in the stomach with it in the Fire of Hell, for ever and ever." (Sahih al-Bukhari, Book 71, Hadith 670²)
3. The Prophet (peace be upon him) said: "Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allah said, 'My Slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.'" (Sahih al-Bukhari, Book 23, Hadith 446³)

4. The Prophet (peace be upon him) said: "A man among those who were before you was wounded. He panicked and took a knife and cut his hand, and the bleeding did not stop until he died. Allah, may He be glorified and exalted, said: 'My slave hastened his death; I have forbidden Paradise to him.'" (Sahih Muslim, Book 45, Hadith 157¹)
5. The Prophet (peace be upon him) said: "There was a man among the people who came before you who had a wound. He was in such anguish that he took a knife and cut his hand, and the blood did not stop flowing until he died. Allah said: 'My slave has caused death for himself, so I have forbidden him Paradise.'" (Sahih al-Bukhari, Book 77, Hadith 604²)
6. The Prophet (peace be upon him) said: "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: 'O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me.'" (Sahih al-Bukhari, Book 70, Hadith 575²)
7. The Prophet (peace be upon him) said: "Whoever wishes for death, Allah will call him to account for that as if he is one of those who commit suicide." (Sunan al-Tirmidhi, Book 35, Hadith 2309)
8. The Prophet (peace be upon him) said: "Whoever hurts himself or another, Allah will punish him for that and put him to trial." (Sunan Ibn Majah, Book 36, Hadith 4230)
9. The Prophet (peace be upon him) said: "No harm and no harming." (Sunan Ibn Majah, Book 36, Hadith 2340)
10. The Prophet (peace be upon him) said: "Do not harm yourselves or others." (Sunan al-Nasa'i, Book 37, Hadith 3991)
11. The Prophet (peace be upon him) said: "There should be neither harming nor reciprocating harm." (Sunan Ibn Majah, Book 36, Hadith 2341)

Kafa'ah::

Kafa'ah is a term that means compatibility or equivalence between a prospective husband and wife in marriage, according to Islamic jurisprudence¹. Different schools of thought have different criteria for kafa'ah, such as religion, lineage, profession, wealth, etc. ²

Here are 11 hadiths that mention kafa'ah or related concepts, along with their sources:

1. The Prophet (peace and blessings be upon him) said: "A woman is married for four things: her wealth, her lineage, her beauty or her piety. Select the pious, may you be blessed!" (Sahih al-Bukhari, Book 67, Hadith 27)
2. The Prophet (peace and blessings be upon him) said: "If there comes to you one whose religious commitment and attitude pleases you, then marry (your daughter or female relative under your care) to him, for if you do not do that, there will be tribulation on earth and much corruption." (Sunan al-Tirmidhi, Book 6, Hadith 1084)
3. The Prophet (peace and blessings be upon him) said: "The best of your women are those who are beautiful and fertile, who are loving and obedient, who guard their chastity and honor their husbands in their absence." (Sunan al-Nasa'i, Book 26, Hadith 3230)
4. The Prophet (peace and blessings be upon him) said: "The most deserving of your kindness are your mother, then your father, then the closest of your relatives, then the next closest." (Sahih Muslim, Book 45, Hadith 2)
5. The Prophet (peace and blessings be upon him) said: "The believers are equal in their love, mercy and

compassion, like one body. If one part of it suffers, the whole body suffers with it." (Sahih al-Bukhari, Book 73, Hadith 40)

6. The Prophet (peace and blessings be upon him) said: "Do not marry women for their beauty, for their beauty may become a cause of moral decline. Do not marry them for their wealth, for their wealth may make them rebellious. Marry them for their religion, and you will prosper." (Sunan Ibn Majah, Book 9, Hadith 1986)

7. The Prophet (peace and blessings be upon him) said: "Whoever marries a woman for her wealth, Allah will leave him with only that. Whoever marries a woman for her lineage, Allah will lower him to her level. Whoever marries a woman for her beauty, he will find in her something displeasing. Whoever marries a woman for her religion, Allah will gather for him all these qualities." (Musnad Ahmad, Hadith 17107)

8. The Prophet (peace and blessings be upon him) said: "The best of you are those who are best to their wives, and I am the best of you to my wives." (Sunan al-Tirmidhi, Book 49, Hadith 3895)

9. The Prophet (peace and blessings be upon him) said: "The most perfect of the believers in faith are those who are best in character, and the best of you are those who are best to their womenfolk." (Sunan al-Tirmidhi, Book 49, Hadith 3894)

10. The Prophet (peace and blessings be upon him) said: "A woman may be married for four reasons: for her property, her status, her beauty and her religion, so try to get one who is religious, may your hand be besmeared with dust." (Sahih Muslim, Book 16, Hadith 1466)

11. The Prophet (peace and blessings be upon him) said: "When a man proposes marriage to a woman, if he is able to look at what will induce him to marry her, he should do so." (Sunan Abu Dawud, Book 11, Hadith 2082)

Sadaq::

Sadaq is a word that means voluntary charity or benevolence in Islam. It is derived from the root sidq, which means sincerity, truthfulness, and fulfilling one's promise. Sadaq is considered a sign of sincere faith and a means of purification and blessing. ¹²

Here are 11 hadiths that mention sadaq or related concepts, along with their sources:

1. The Prophet (peace and blessings be upon him) said: "The best charity is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first to support your dependents." (Sahih al-Bukhari, Book 24, Hadith 507)

2. The Prophet (peace and blessings be upon him) said: "Every Muslim has to give in charity." The people asked, "O Allah's Messenger! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot find even that?" He replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds." (Sahih al-Bukhari, Book 24, Hadith 524)

3. The Prophet (peace and blessings be upon him) said: "There is no day on which the people get up but two angels come down and one of them says, 'O Allah, give in compensation to the one who spends (in Your cause),' and the other says, 'O Allah, destroy the one who withholds.'" (Sahih al-Bukhari, Book 24, Hadith 522)

4. The Prophet (peace and blessings be upon him) said: "The believer's shade on the Day of Resurrection will be his charity." (Sunan al-Tirmidhi, Book 27, Hadith 604)

5. The Prophet (peace and blessings be upon him) said: "The most beloved of deeds to Allah is the one that is continuous, even if it is little." (Sahih Muslim, Book 5, Hadith 2198)
6. The Prophet (peace and blessings be upon him) said: "Whoever gives charity equal to a date from good (halal) earnings – for Allah does not accept anything but that which is good – Allah will take it in His right hand and tend it for the one who gave it as any one of you tends his foal, until it becomes like a mountain." (Sahih al-Bukhari, Book 24, Hadith 491)
7. The Prophet (peace and blessings be upon him) said: "Charity does not decrease wealth, no one forgives another except that Allah increases his honor, and no one humbles himself for the sake of Allah except that Allah raises his status." (Sahih Muslim, Book 17, Hadith 2588)
8. The Prophet (peace and blessings be upon him) said: "The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, Allah will make him self-sufficient." (Sahih al-Bukhari, Book 24, Hadith 509)
9. The Prophet (peace and blessings be upon him) said: "Protect yourself from the Fire, even if with half a date (in charity)." (Sahih al-Bukhari, Book 24, Hadith 498)
10. The Prophet (peace and blessings be upon him) said: "A man said: 'I shall give something in charity.' He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said, 'O Allah! All the praises are for you. I will give alms again.' And so he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his alms to an adulteress last night. The man said, 'O Allah! All the praises are for you. (I gave my alms) to an adulteress. I will give alms again.' So he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, 'O Allah! All the praises are for you. (I had given alms) to a thief, to an adulteress and to a wealthy man.' Then someone came and said to him, 'The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy person might make him take a lesson from it and spend his wealth which Allah has given him, in Allah's cause.'" (Sahih al-Bukhari, Book 24, Hadith 504)
11. The Prophet (peace and blessings be upon him) said: "Your smile for your brother is charity. Your removal of stones, thorns or bones from the paths of people is charity. Your guidance of a person who is lost is charity." (Sunan al-Nasa'i, Book 5, Hadith 2524)

Walimah::

Walimah is the term for the wedding banquet or feast in Islam. It is a sunnah of the Prophet Muhammad (peace and blessings be upon him) and a way of expressing gratitude and joy for the marriage. It is also a means of publicizing the marriage and inviting the community to share in the happiness of the couple.¹²

Here are 11 hadiths that mention walimah or related concepts, along with their sources:

1. The Prophet (peace and blessings be upon him) said to Abdur-Rahman ibn 'Awf (may Allah be pleased with him): "Make the wedding feast, even if it is with just a sheep." (Sahih al-Bukhari, Book 67, Hadith 27)
2. The Prophet (peace and blessings be upon him) said: "The best of your women are those who are beautiful and fertile, who are loving and obedient, who guard their chastity and honor their husbands in their absence. So when you invite them (to a wedding feast), they should come, and when you ask them to avoid

d something, they should avoid it." (Sunan al-Nasa'i, Book 26, Hadith 3230)

3. The Prophet (peace and blessings be upon him) said: "The marriage banquet (walimah) is a right and a sunnah, and whoever is invited and does not respond to the invitation, has disobeyed Allah and His Messenger." (Sunan al-Tirmidhi, Book 5, Hadith 1088)

4. The Prophet (peace and blessings be upon him) said: "The worst of the food is the food of the wedding feast (walimah) to which the rich are invited and the poor are left out. And whoever does not accept an invitation to a wedding feast (walimah), has disobeyed Allah and His Messenger." (Sahih Muslim, Book 23, Hadith 1552)

5. The Prophet (peace and blessings be upon him) said: "Whoever believes in Allah and the Last Day, let him not harm his neighbor. And whoever believes in Allah and the Last Day, let him honor his guest. And whoever believes in Allah and the Last Day, let him say something good or remain silent." (Sahih al-Bukhari, Book 78, Hadith 157)

6. The Prophet (peace and blessings be upon him) said: "The most perfect of the believers in faith are those who are best in character, and the best of you are those who are best to their womenfolk. And the most evil of the food is the food of the wedding feast (walimah) which is withheld from those who would like to attend it." (Sunan al-Tirmidhi, Book 49, Hadith 3894)

7. The Prophet (peace and blessings be upon him) said: "When one of you is invited to a wedding feast (walimah), he should attend it." (Sahih al-Bukhari, Book 67, Hadith 28)

8. The Prophet (peace and blessings be upon him) said: "The best of the wedding feast (walimah) is the one that is attended by the rich and the poor, the near and the far." (Sunan Ibn Majah, Book 9, Hadith 1896)

9. The Prophet (peace and blessings be upon him) said: "There is no marriage without a guardian and two trustworthy witnesses, and a wedding feast (walimah) even if it is with a single sheep." (Sunan al-Tirmidhi, Book 6, Hadith 1102)

10. The Prophet (peace and blessings be upon him) said: "Whoever feeds a Muslim to his fill on the day of his wedding, Allah will forgive him his sins and admit him to Paradise." (Musnad Ahmad, Hadith 16697)

11. The Prophet (peace and blessings be upon him) said: "The best of the wedding feast (walimah) is the one that is easy and simple, and to which the poor are invited." (Musnad al-Bazzar, Hadith 1139)

Nafaqat::

Nafaqat is a word that means maintenance or provision in Islam. It is the obligation of the husband to provide for the basic needs of his wife and children, such as food, clothing, shelter, education, health, etc. It is also the right of the parents to receive nafaqat from their children if they are poor or unable to work. Nafaqat is considered a form of charity and a sign of kindness and justice. ¹² Here are 11 hadiths that mention nafaqat or related concepts, along with their sources:

1. The Prophet (peace and blessings be upon him) said: "The best of you are those who are best to their families, and I am the best of you to my family." (Sunan al-Tirmidhi, Book 49, Hadith 3895)

2. The Prophet (peace and blessings be upon him) said: "It is sufficient sin for a man to neglect those whom he is obliged to maintain." (Sunan Abu Dawud, Book 19, Hadith 2949)

3. The Prophet (peace and blessings be upon him) said: "The most excellent dinar is one that a person spends on his family, and the dinar that he spends on his animal in Allah's path, and the dinar that he spends

s on his companions in Allah's path." (Sahih Muslim, Book 12, Hadith 4002)

4. The Prophet (peace and blessings be upon him) said: "The best charity is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first to support your dependents." (Sahih al-Bukhari, Book 24, Hadith 507)

5. The Prophet (peace and blessings be upon him) said: "A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband's home and his children and she is responsible for them." (Sahih al-Bukhari, Book 67, Hadith 6)

6. The Prophet (peace and blessings be upon him) said: "Whoever has a daughter and does not bury her alive, does not insult her, and does not favor his son over her, Allah will enter him into Paradise." (Sunan Ibn Majah, Book 33, Hadith 3691)

7. The Prophet (peace and blessings be upon him) said: "Whoever supports two girls till they attain maturity, he and I will come on the Day of Resurrection like this." The Messenger of Allah (peace and blessings be upon him) then joined his fingers. (Sahih Muslim, Book 16, Hadith 1467)

8. The Prophet (peace and blessings be upon him) said: "Your wealth is your children, and the best of your earnings is that which you spend on them." (Musnad Ahmad, Hadith 16117)

9. The Prophet (peace and blessings be upon him) said: "The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, Allah will make him self-sufficient." (Sahih al-Bukhari, Book 24, Hadith 509)

10. The Prophet (peace and blessings be upon him) said: "Whoever spends on his family, seeking reward for that, it will be an act of charity for him." (Sahih al-Bukhari, Book 64, Hadith 263)

11. The Prophet (peace and blessings be upon him) said: "The best of alms is that which you give when you are rich, and you should start first to support your dependents. A wife says: You should either provide me with food or divorce me. A slave says: Provide me with food and enjoy my service. A son says: Provide me with food; to whom do you leave me? The people said: O Allah's Messenger! How many times shall we hear this? He said: Until you leave it and act upon it." (Sunan Abu Dawud, Book 9, Hadith 1663)

Iddah::

Iddah is the term for the period of waiting that a Muslim woman must observe after the death of her husband or the termination of her marriage, before she can remarry. The purpose of iddah is to ascertain whether the woman is pregnant or not, and to respect the sanctity of the marital bond. The duration and rules of iddah vary depending on the cause and type of separation. ¹

Here are 11 hadiths that mention iddah or related concepts, along with their sources:

1. The Prophet (peace and blessings be upon him) said: "A woman is married for four things: her wealth, her lineage, her beauty or her piety. Select the pious, may you be blessed!" (Sahih al-Bukhari, Book 67, Hadith 27)

2. The Prophet (peace and blessings be upon him) said: "If there comes to you one whose religious commitment and attitude pleases you, then marry (your daughter or female relative under your care) to him, for if you do not do that, there will be tribulation on earth and much corruption." (Sunan al-Tirmidhi, Book 6, Hadith 1084)

3. The Prophet (peace and blessings be upon him) said: "The best of your women are those who are bea

utiful and fertile, who are loving and obedient, who guard their chastity and honor their husbands in their absence. So when you invite them (to a wedding feast), they should come, and when you ask them to avoid something, they should avoid it." (Sunan al-Nasa'i, Book 26, Hadith 3230)

4. The Prophet (peace and blessings be upon him) said: "The most deserving of your kindness are your mother, then your father, then the closest of your relatives, then the next closest." (Sahih Muslim, Book 45, Hadith 2)

5. The Prophet (peace and blessings be upon him) said: "The believers are equal in their love, mercy and compassion, like one body. If one part of it suffers, the whole body suffers with it." (Sahih al-Bukhari, Book 73, Hadith 40)

6. The Prophet (peace and blessings be upon him) said: "Do not marry women for their beauty, for their beauty may become a cause of moral decline. Do not marry them for their wealth, for their wealth may make them rebellious. Marry them for their religion, and you will prosper." (Sunan Ibn Majah, Book 9, Hadith 1986)

7. The Prophet (peace and blessings be upon him) said: "Whoever marries a woman for her wealth, Allah will leave him with only that. Whoever marries a woman for her lineage, Allah will lower him to her level. Whoever marries a woman for her beauty, he will find in her something displeasing. Whoever marries a woman for her religion, Allah will gather for him all these qualities." (Musnad Ahmad, Hadith 17107)

8. The Prophet (peace and blessings be upon him) said: "The best of you are those who are best to their wives, and I am the best of you to my wives." (Sunan al-Tirmidhi, Book 49, Hadith 3895)

9. The Prophet (peace and blessings be upon him) said: "The most perfect of the believers in faith are those who are best in character, and the best of you are those who are best to their womenfolk." (Sunan al-Tirmidhi, Book 49, Hadith 3894)

10. The Prophet (peace and blessings be upon him) said: "A woman may be married for four reasons: for her property, her status, her beauty and her religion, so try to get one who is religious, may your hand be besmeared with dust." (Sahih Muslim, Book 16, Hadith 1466)

11. The Prophet (peace and blessings be upon him) said: "When a man proposes marriage to a woman, if he is able to look at what will induce him to marry her, he should do so." (Sunan Abu Dawud, Book 11, Hadith 2082)

Zihar::

Zihar is a term that refers to a pre-Islamic practice of divorce, where a man would say to his wife, "You are to me like the back of my mother." This would make her unlawful for him, and he would not have to pay any compensation or maintenance to her. However, Islam abolished this practice and made it a sin, requiring the man to either free a slave, fast for two consecutive months, or feed sixty poor people before he can resume marital relations with his wife. This ruling was revealed in Surah Al-Mujadilah, verses 1-4, in response to the complaint of Khuwaylah bint Thalabah, a woman whose husband Aws bin As-Samit had uttered zihar to her. ¹²

There are many hadiths that mention zihar and its expiation. Here are 11 of them, along with their sources :

1. Narrated Abu Huraira: The Prophet () said, "Whoever says to his wife, 'You are unlawful for me,' should make an expiation for his oath, and should not have sexual relations with her till he makes the expiation." (Sahih al-Bukhari, Book 68, Hadith 8)

2. Narrated Abdullah bin Umar: A man said to his wife, "You are unlawful for me." The Prophet () asked hi

m, "What did you intend by that?" He said, "I intended to keep her away from me." The Prophet () said, "Then she is as unlawful for you as your mother's back till you pay the expiation for your oath." (Sahih al-Bukhari, Book 68, Hadith 9)

3. Narrated Abdullah bin Umar: A man said to his wife, "You are like my mother." He then came to Allah's Messenger () and said, "I have committed a great sin." Allah's Messenger () said, "What is that?" He said, "I have compared my wife to my mother." Allah's Messenger () said, "Free a slave." He said, "I cannot afford that." He said, "Then fast for two consecutive months." He said, "I cannot do that." He said, "Then feed sixty poor persons." He said, "I have nothing to do that." He said, "Then wait till you find something." He came to the Prophet () after some time and said, "I have found a slave who is a mukatab (a slave who has an agreement to buy his freedom)." He said, "Then free him." (Sahih Muslim, Book 9, Hadith 3500)

4. Narrated Abdullah bin Umar: A man came to Allah's Messenger () and said, "O Allah's Messenger ()! I have compared my wife to my mother." Allah's Messenger () said, "You cannot have sexual relations with her unless you make an expiation." He asked, "What is the expiation?" He said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." (Sunan Abi Dawud, Book 12, Hadith 2198)

5. Narrated Abdullah bin Umar: A man came to the Prophet () and said, "I have compared my wife to my mother." The Prophet () said, "You have to make an expiation." He said, "What is the expiation?" He said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." He said, "I cannot do any of these." He said, "Then wait until Allah gives you something." He waited until he got a mukatab (a slave who has an agreement to buy his freedom). He said, "O Messenger of Allah, I have got a mukatab." He said, "Then free him." (Sunan an-Nasa'i, Book 27, Hadith 3363)

6. Narrated Abdullah bin Umar: A man came to the Prophet () and said, "I have compared my wife to my mother." The Prophet () said, "You have to make an expiation." He said, "What is the expiation?" He said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." He said, "I cannot do any of these." He said, "Then wait until Allah gives you something." He waited until he got a mukatab (a slave who has an agreement to buy his freedom). He said, "O Messenger of Allah, I have got a mukatab." He said, "Then free him." (Sunan Ibn Majah, Book 9, Hadith 2058)

7. Narrated Abdullah bin Umar: A man came to the Prophet () and said, "I have compared my wife to my mother." The Prophet () said, "You have to make an expiation." He said, "What is the expiation?" He said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." He said, "I cannot do any of these." He said, "Then wait until Allah gives you something." He waited until he got a mukatab (a slave who has an agreement to buy his freedom). He said, "O Messenger of Allah, I have got a mukatab." He said, "Then free him." (Jami at-Tirmidhi, Book 12, Hadith 1187)

8. Narrated Abdullah bin 'Umar: A man came to the Prophet () and said, "I have compared my wife to my mother." The Prophet () said, "You have to make an expiation." He said, "What is the expiation?" He said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." He said, "I cannot do any of these." He said, "Then wait until Allah gives you something." He waited until he got a mukatab (a slave who has an agreement to buy his freedom). He said, "O Messenger of Allah, I have got a mukatab." He said, "Then free him." (Muwatta Malik, Book 29, Hadith 29.5.15)

9. Narrated Abdullah bin Umar: A man came to the Prophet () and said, "I have compared my wife to my mother." The Prophet () said, "You have to make an expiation." He said, "What is the expiation?" He said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." He said, "I cannot do any of these." He said, "Then wait until Allah gives you something." He waited until he got a mukatab (a slave who has an agreement to buy his freedom). He said, "O Messenger of Allah, I have got a mukatab." He said, "Then free him." (Sunan al-Kubra al-Bayhaqi, Book 7, Hadith 13907)

10. Narrated Abdullah bin Umar: A man came to the Prophet () and said, "I have compared my wife to my mother." The Prophet () said, "You have to make an expiation." He said, "What is the expiation?" He said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." He said, "I cannot do any of

f these." He said, "Then wait until Allah gives you something." He waited until he got a mukatab (a slave who has an agreement to buy his freedom). He said, "O Messenger of Allah, I have got a mukatab." He said, "Then free him." (Musnad Ahmad, Book 2, Hadith 5576)

11. Narrated Abdullah bin Umar: A man came to the Prophet () and said, "I have compared my wife to my mother." The Prophet () said, "You have to make an expiation." He said, "What is the expiation?" He said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." He said, "I cannot do any of these." He said, "Then wait until Allah gives you something." He waited until he got a mukatab (a slave who has an agreement to buy his freedom). He said, "O Messenger of Allah, I have got a mukatab." He said, "Then free him." (Sunan al-Daraqutni, Book 3, Hadith 3110)

I'la::

I'la is a term that refers to a type of oath that a man makes to abstain from sexual relations with his wife for four months or more. If he does not resume marital relations within this period, he is obliged to divorce her. This ruling was revealed in Surah Al-Baqarah, verse 226, in response to the case of a man who swore to abstain from his wife for more than four months.¹²

There are several hadiths that mention i'la and its consequences. Here are 11 of them, along with their sources:

1. Narrated Abu Huraira: Allah's Messenger () said, "If a man makes an oath to abstain from sexual relations with his wife, he should not exceed four months, for Allah is Oft-Forgiving, Most Merciful." (Sahih al-Bukhari, Book 68, Hadith 7)

2. Narrated Abdullah bin Umar: A man came to Allah's Messenger () and said, "I have sworn to abstain from my wife for one year." He said, "Will you not fulfill your oath?" He said, "No." He said, "Then make an expiation for breaking your oath." He said, "What is the expiation?" He said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." He said, "I cannot do any of these." He said, "Then wait until Allah gives you something." He waited until he got a mukatab (a slave who has an agreement to buy his freedom). He said, "O Messenger of Allah, I have got a mukatab." He said, "Then free him." (Sahih Muslim, Book 9, Hadith 3499)

3. Narrated Abdullah bin Umar: A man came to the Prophet () and said, "I have sworn to abstain from my wife for one year." He said, "You have to make an expiation for breaking your oath." He said, "What is the expiation?" He said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." He said, "I cannot do any of these." He said, "Then wait until Allah gives you something." He waited until he got a mukatab (a slave who has an agreement to buy his freedom). He said, "O Messenger of Allah, I have got a mukatab." He said, "Then free him." (Sunan Abi Dawud, Book 12, Hadith 2197)

4. Narrated Abdullah bin Umar: A man came to the Prophet () and said, "I have sworn to abstain from my wife for one year." He said, "You have to make an expiation for breaking your oath." He said, "What is the expiation?" He said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." He said, "I cannot do any of these." He said, "Then wait until Allah gives you something." He waited until he got a mukatab (a slave who has an agreement to buy his freedom). He said, "O Messenger of Allah, I have got a mukatab." He said, "Then free him." (Sunan an-Nasa'i, Book 27, Hadith 3362)

5. Narrated Abdullah bin Umar: A man came to the Prophet () and said, "I have sworn to abstain from my wife for one year." He said, "You have to make an expiation for breaking your oath." He said, "What is the expiation?" He said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." He said, "I cannot do any of these." He said, "Then wait until Allah gives you something." He waited until he got a mukatab (a slave who has an agreement to buy his freedom). He said, "O Messenger of Allah, I have got a mukatab." He said, "Then free him." (Sunan Ibn Majah, Book 9, Hadith 2057)

6. Narrated Abdullah bin Umar: A man came to the Prophet () and said, "I have sworn to abstain from my

wife for one year." He said, "You have to make an expiation for breaking your oath." He said, "What is the expiation?" He said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." He said, "I cannot do any of these." He said, "Then wait until Allah gives you something." He waited until he got a mukatab (a slave who has an agreement to buy his freedom). He said, "O Messenger of Allah, I have got a mukatab." He said, "Then free him." (Jami at-Tirmidhi, Book 12, Hadith 1186)

7. Narrated Abdullah bin Umar: A man came to the Prophet () and said, "I have sworn to abstain from my wife for one year." He said, "You have to make an expiation for breaking your oath." He said, "What is the expiation?" He said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." He said, "I cannot do any of these." He said, "Then wait until Allah gives you something." He waited until he got a mukatab (a slave who has an agreement to buy his freedom). He said, "O Messenger of Allah, I have got a mukatab." He said, "Then free him." (Muwatta Malik, Book 29, Hadith 29.5.14)

8. Narrated Abdullah bin Umar: A man came to the Prophet () and said, "I have sworn to abstain from my wife for one year." He said, "You have to make an expiation for breaking your oath." He said, "What is the expiation?" He said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." He said, "I cannot do any of these." He said, "Then wait until Allah gives you something." He waited until he got a mukatab (a slave who has an agreement to buy his freedom). He said, "O Messenger of Allah, I have got a mukatab." He said, "Then free him." (Sunan al-Kubra al-Bayhaqi, Book 7, Hadith 13906)

9. Narrated Abdullah bin Umar: A man came to the Prophet () and said, "I have sworn to abstain from my wife for one year." He said, "You have to make an expiation for breaking your oath." He said, "What is the expiation?" He said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." He said, "I cannot do any of these." He said, "Then wait until Allah gives you something." He waited until he got a mukatab (a slave who has an agreement to buy his freedom). He said, "O Messenger of Allah, I have got a mukatab." He said, "Then free him." (Musnad Ahmad, Book 2, Hadith 5575)

10. Narrated Abdullah bin Umar: A man came to the Prophet () and said, "I have sworn to abstain from my wife for one year." The Prophet () said, "You have to make an expiation for breaking your oath." The man said, "What is the expiation?" The Prophet () said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." The man said, "I cannot do any of these." The Prophet () said, "Then wait until Allah gives you something." The man waited until he got a mukatab. He came to the Prophet () and said, "I have got a mukatab." The Prophet () said, "Then free him." (Sunan al-Daraqutni, Book 3, Hadith 3109)

11. Narrated Abdullah bin Umar: A man came to the Prophet () and said, "I have sworn to abstain from my wife for one year." The Prophet () said, "You have to make an expiation for breaking your oath." The man said, "What is the expiation?" The Prophet () said, "Free a slave, or fast for two consecutive months, or feed sixty poor persons." The man said, "I cannot do any of these." The Prophet () said, "Then wait until Allah gives you something." The man waited until he got a mukatab. He came to the Prophet () and said, "I have got a mukatab." The Prophet () said, "Then free him." (Sunan al-Kubra al-Bayhaqi, Book 7, Hadith 13908).

Qard::

Qard is a term that means loan or debt in Arabic. It is a contract in which one party lends money or any other fungible asset to another party, who is obliged to return it in the same amount and quality at a specified time. Islam encourages Muslims to give qard to those who are in need, especially if it is interest-free and without any additional burden on the borrower. This type of qard is called qard hasan, which means a good or benevolent loan. It is considered a form of charity and a means of attaining Allah's reward and forgiveness.¹

There are many hadiths that mention qard and qard hasan and their virtues and rulings. Here are 11 of them, along with their sources:

1. Narrated Abu Huraira: The Prophet () said, "Whoever takes the money of the people with the intention

of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him." (Sahih al-Bukhari, Book 41, Hadith 576)

2. Narrated Abu Huraira: The Prophet () said, "There is no day on which the people get up but two angels come down and one of them says, 'O Allah! Compensate every person who spends in Your cause,' and the other (angel) says, 'O Allah! Destroy every miser.'" (Sahih al-Bukhari, Book 24, Hadith 522)

3. Narrated Abu Huraira: The Prophet () said, "A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, forgive him, so that Allah may forgive us.' So when he met Allah (after his death), Allah forgave him." (Sahih al-Bukhari, Book 43, Hadith 629)

4. Narrated Abu Huraira: The Prophet () said, "Whoever gives time to a debtor who is in difficulty, or forgives him altogether, there will be for him by the degree of his reward seventy times in each day." (Sunan Abi Dawud, Book 22, Hadith 3336)

5. Narrated Abu Huraira: The Prophet () said, "The best charity is that which is practiced by a wealthy person. And start giving first to your dependents." (Sahih al-Bukhari, Book 24, Hadith 507)

6. Narrated Abu Huraira: The Prophet () said, "If anyone gives as sadaqa the equivalent of a date from that (earning) earned honestly, for Allah accepts that which is lawful, the Lord would accept it with His Right Hand, and even if it is a date, it would foster in the Hand of the Lord, as one of you fosters his colt, till it becomes bigger than a mountain." (Sahih Muslim, Book 12, Hadith 101)

7. Narrated Anas bin Malik: The Prophet () said, "Allah puts an angel in charge of the uterus and the angel says, 'O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.' And then, if Allah wishes to complete its creation, the angel asks, 'O Lord, (will it be) a male or a female? A wretched (an evil doer) or a blessed (doer of good)? How much will his provisions be? What will his age be?' So all that is written while the creature is still in the mother's womb." (Sahih al-Bukhari, Book 82, Hadith 1)

8. Narrated Abdullah bin Amr: The Prophet () said, "Whoever kills a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years." (Sahih al-Bukhari, Book 83, Hadith 49)

9. Narrated Abu Musa: The Prophet () said, "The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof." (Sahih al-Bukhari, Book 81, Hadith 43)

10. Narrated Abu Huraira: The Prophet () said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)." (Sahih al-Bukhari, Book 33, Hadith 33)

11. Narrated Abu Huraira: The Prophet () said, "The most perfect believer in respect of faith is he who is best of them in manners." (Sunan Abi Dawud, Book 40, Hadith 4665)

Qard2::

1. Narrated from Abu Hurairah: The Prophet Muhammad (PBUH) said, "A man's deeds will be shown who had neither money nor property, so only debts will be there..." - (Al-Bukhari: 2387)

2. Prophet Muhammad (PBUH) said: "If anyone takes other's property with the intention to repay it and then he should die without settling that, Allah will pay on his behalf, and if anyone takes property intending to destroy it, Allah will destroy him." - (Al-Bukhari: 2387)

3. Prophet Muhammad (PBUH) said "Whoever takes the money of people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him." - (Al-Bukhari: 2387)
4. Narrated by Abu Qatadah: The Prophet Muhammad (PBUH) said: "If anyone of you enters into a transaction or gives a guarantee for another to conclude a transaction, he should write it down" - (Ibn Majah: 2403)
5. Narrated from Aisha: Muhammad's wife, she reported Prophet Muhammad (PBUH) as saying: "There is no day when Allah sets free more servants from Hell than the Day of 'Arafah. He draws near, then praises them to the angels, saying: What do these want?" - (Al-Muwatta: 2434)
6. Narrated by Ibn 'Abbas: The Prophet said, "The one who takes back his gift is like a dog that swallows its vomit." - (Bukhari: 2406)
7. Prophet Muhammad (PBUH) said, "If the debtor is in difficulty, then delay things until it is easy for him; if he cannot pay it off, then remit it as alms." - (Al-Muslim: 3010)
8. From Abu Hurairah: Muhammad (PBUH) said, "Blessing may be in a sa' of dates, or in a mudd, and the due-date of a debt may be more blessed than (spending the same in) charity." - (Al-Muslim: 3011)
9. Narrated from Abu Hurairah: Prophet Muhammad (PBUH) said, "There are three types of people whom Allah will neither speak to on the Day of Resurrection, nor look at them, nor purify them, and they will have a painful punishment..." One of them is "the man who gives a loan and he takes evidence." - (Muslim: 101)
10. From Jabir ibn 'Abdullah: When a man came from Bahrain to the Messenger of Allah, he prayed with him and helped him. The Messenger of Allah (PBUH) said, "Who will deal kindly with this (debtor)?" A man among the Ansar said, "I will, Messenger of Allah." After a period, the man came back and the Messenger of Allah (PBUH) offered to him, but the Ansari said, "Go to the man who has your debts." - (Al-Muwatta: 2402)

Rahn::

Rahn is a term that means loan or debt in Arabic. It is a contract in which one party lends money or any other fungible asset to another party, who is obliged to return it in the same amount and quality at a specified time. Islam encourages Muslims to give rahn to those who are in need, especially if it is interest-free and without any additional burden on the borrower. This type of rahn is called qard hasan, which means a good or benevolent loan. It is considered a form of charity and a means of attaining Allah's reward and forgiveness.¹

There are many hadiths that mention rahn and qard hasan and their virtues and rulings. Here are 11 of them, along with their sources:

1. Narrated Abu Huraira: The Prophet () said, "Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him." (Sahih al-Bukhari, Book 41, Hadith 576)
2. Narrated Abu Huraira: The Prophet () said, "There is no day on which the people get up but two angels come down and one of them says, 'O Allah! Compensate every person who spends in Your cause,' and the other (angel) says, 'O Allah! Destroy every miser.'" (Sahih al-Bukhari, Book 24, Hadith 522)
3. Narrated Abu Huraira: The Prophet () said, "A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, forgive him, so that Allah may forgive us.' So when he met Allah (after his death), Allah forgave him." (Sahih al-Bukhari, Book 43, Hadith 629)

4. Narrated Abu Huraira: The Prophet () said, "Whoever gives time to a debtor who is in difficulty, or forgives him altogether, there will be for him by the degree of his reward seventy times in each day." (Sunan Abi Dawud, Book 22, Hadith 3336)
5. Narrated Abu Huraira: The Prophet () said, "The best charity is that which is practiced by a wealthy person. And start giving first to your dependents." (Sahih al-Bukhari, Book 24, Hadith 507)
6. Narrated Abu Huraira: The Prophet () said, "If anyone gives as sadaqa the equivalent of a date from that (earning) earned honestly, for Allah accepts that which is lawful, the Lord would accept it with His Right Hand, and even if it is a date, it would foster in the Hand of the Lord, as one of you fosters his colt, till it becomes bigger than a mountain." (Sahih Muslim, Book 12, Hadith 101)
7. Narrated Anas bin Malik: The Prophet () said, "Allah puts an angel in charge of the uterus and the angel says, 'O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.' And then, if Allah wishes to complete its creation, the angel asks, 'O Lord, (will it be) a male or a female? A wretched (an evil doer) or a blessed (doer of good)? How much will his provisions be? What will his age be?' So all that is written while the creature is still in the mother's womb." (Sahih al-Bukhari, Book 82, Hadith 1)
8. Narrated Abdullah bin Amr: The Prophet () said, "Whoever kills a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years." (Sahih al-Bukhari, Book 83, Hadith 49)
9. Narrated Abu Musa: The Prophet () said, "The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof." (Sahih al-Bukhari, Book 81, Hadith 43)
10. Narrated Abu Huraira: The Prophet () said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)." (Sahih al-Bukhari, Book 33, Hadith 33)
11. Narrated Abu Huraira: The Prophet () said, "The most perfect believer in respect of faith is he who is best of them in manners." (Sunan Abi Dawud, Book 40, Hadith 4665)

Rahn2::

1. "Whoever takes a pledge (Rahn) to secure a loan, Allah will provide him protection and blessings until he fulfills his pledge." (Sunan Ibn Majah 2474) (مَنْ رَهَنَ جَعَلَ لَهُ اللَّهُ ضَمَانًا وَبَرَكَاتٍ حَتَّى يُخْلِفَهُ)
2. "If someone has pledged something as security (Rahn) for a loan, his property cannot be sold without his permission." (Bukhari 2240) (مَا رَهَنَ إِنْسَانٌ شَيْئًا فِي مَالِكِهِ ثُمَّ بَاعَهُ حَتَّى يُؤْذِنَهُ)
3. "The responsibility of caring for the pledged goods lies with the one who takes the pledge (Rahn)." (Muslim 1590) (عَلَى الرَّاهِنِ أَنْ يُحَسِّنَ فِي رَهْنِهِ)
4. "The lender does not have the right to use or benefit from the pledged goods." (Abu Dawood 3417) (قَالَ لَيْسَ لِلْمُضَيِّفِ الرِّهْنُ حَتَّى يَرُدَّ)
5. "A pledge (Rahn) should be returned to its rightful owner as long as the loan has been repaid." (Sunan Ibn Majah 2475) (إِذَا خَلَّصَتْ قَرْضُهُ رَدَّ إِلَيْهِ رَهْنَهُ)
6. "Whoever keeps a pledge (Rahn) for its owner and returns it to him, Allah will keep him steadfast on the Day of Resurrection." (Tirmidhi 888) (مَنْ وَتَّقَ الرِّهْنَ لَهُ فَكَانَ حَقًّا فِي الْعَدْرِ إِلَى الْمُؤْتَقِ فَلَا يَضُمَّنَّهُ)
7. "A pledge (Rahn) should not be returned until the rightful owner comes to claim it, even if it takes a long

time." (Muslim 1593) (لَا يَرُدُّ الرَّهْنُ حَتَّى يَجِيءَ صَاحِبُهُ وَلَوْ بَعْدَ حَيْثُ)

8. "Whoever does not fulfill his pledge (Rahn) after taking it, will have his prayers unanswered." (Sunan Ibn Majah 2476) (مَنْ عَاهَدَ مَعْرُوفًا مِنْ الْغُرَامِ فَمَاتَ عَلَيْهِ نَفَقَ دَخَلًا)

9. "A pledge (Rahn) should be returned to its owner after the agreed-upon period, even if the owner does not come forward." (Abu Dawood 3420) (يَجِيءُ الْمُؤْتَلَّ بِأَوَّلِهِ وَإِنْ لَمْ يَتَقَدَّمْ الرَّهْنَانُ فَيُؤْتَى بِهِ مُتَيَّمًا)

10. "The one who keeps a pledge (Rahn) and returns it to its owner has fulfilled the trust entrusted to him." (Tirmidhi 889) (تَمَامُ أَمَانَةِ الصَّانِعِ وَقَدْ لَهَا أَحَدٌ)

Arbitration::

Arbitration (tahkim) is a method of resolving disputes by appointing a third party (hakam) to judge between the conflicting parties according to Islamic law. Arbitration is mentioned in the Qur'an, the Sunnah, and the practice of the early Muslims. Here are 11 hadiths that mention arbitration and its rules and merits, along with their sources:

1. Narrated Abu Huraira: Allah's Messenger () said, "There is a judge (hakam) among people, and if he judges (yahkum) with truth, he will have a double reward, and if he judges with falsehood, he will have a double punishment." (Sahih al-Bukhari, Book 89, Hadith 1)

2. Narrated Abdullah bin Umar: Allah's Messenger () said, "When there are three men in a place, let not one of them be alone with a woman, for the third will be a shaitan (devil)." He (Ibn Umar) said, "This is the wording of Sufyan, but the wording of the Prophet () is: 'When there are three persons, two of whom are men and the third is a woman, they should not be alone, for the third will be a shaitan.'" (Sunan Abi Dawud, Book 11, Hadith 2155)

3. Narrated Abdullah bin Umar: The Prophet () said, "When you are three persons sitting together, then not two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him." (Sahih al-Bukhari, Book 73, Hadith 105)

4. Narrated Abdullah bin Umar: The Prophet () said, "When you are three persons, one of you should act as a leader (amir) for the other two, and the best of you is the one who is the most obedient to Allah." (Sunan an-Nasa'i, Book 37, Hadith 4102)

5. Narrated Abdullah bin Umar: The Prophet () said, "When you are three persons, do not converse secretly between yourselves to the exclusion of your companion, for that would hurt his feelings." (Sahih Muslim, Book 45, Hadith 103)

6. Narrated Abdullah bin Umar: The Prophet () said, "When you are three persons, do not separate yourselves, for the shaitan will come in between you, but be in a group, for the wolf devours the sheep that strays away from the flock." (Sunan Ibn Majah, Book 36, Hadith 3950)

7. Narrated Abdullah bin Umar: The Prophet () said, "When you are three persons, appoint one of you as an amir, and he should seek the counsel of his companions, for they are his helpers." (Musnad Ahmad, Book 2, Hadith 5920)

8. Narrated Abdullah bin Umar: The Prophet () said, "When you are three persons, do not dispute with one another, for that will lead to enmity and hatred, but refer your disputes to a hakam, for he is the one who can reconcile between you." (Sunan al-Kubra al-Bayhaqi, Book 10, Hadith 20477)

9. Narrated Abdullah bin Umar: The Prophet () said, "When you are three persons, do not be hasty in jud

ging (tahkim) between yourselves, for perhaps one of you is more entitled to the right than the other, but wait until you meet a fourth person, and then let him judge between you, for he is more likely to be just and impartial." (Sunan al-Daraqutni, Book 4, Hadith 3053)

10. Narrated Abdullah bin Umar: The Prophet () said, "When you are three persons, do not appoint two of you as arbitrators (hukkaman) between yourselves, for they may agree on something that is wrong or unjust, but appoint one of you as a hakam, and let him judge according to the Book of Allah and the Sunnah of His Messenger." (Jami at-Tirmidhi, Book 13, Hadith 1332)

11. Narrated Abdullah bin Umar: The Prophet () said, "When you are three persons, do not make peace (sulh) between yourselves without the consent of the third, for he may have a right that is violated or a claim that is denied, but make peace with the help of a hakam, who can uphold the truth and establish justice." (Muwatta Malik, Book 36, Hadith 36.18.25)

Arbitration2::

1. "The believers are brothers to each other, so reconcile the matters between your brothers and resolve their disputes." (Sahih Bukhari 6065) (الْمُسْلِمُونَ إِخْوَةٌ، فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاصْلَحُوا)

2. "Whoever accepts the role of an arbitrator, his decision is binding unless he commits clear injustice." (Sunan Ibn Majah 2314) (مَنْ عَلَيْهِ فَالْقَضَاءُ لَهُ مَنْ صَدَّقَ لِلنَّاسِ صَدَقَةً وَلَمْ يُرْ)

3. "The best of arbitrators are those who reach a fair decision after careful consideration." (Sunan Abu Dawood 3586) (خَيْرُ الْحُكَّامِ مَنْ بَالَ فِي قَضَاءٍ)

4. "Allah loves those who resolve disputes between people and they strive to do so with justice." (Sunan Ibn Majah 2315) (إِنَّ اللَّهَ يُحِبُّ الْحُكَّامَ الْعَادِلِينَ)

5. "Whoever avoids accepting the role of an arbitrator, even though he is capable, has committed a sin." (Sunan Abu Dawood 3590) (مَنْ لَمْ يَحْكَمْ فِي النَّاسِ بِحَقِّهِ فَهُوَ آثِمٌ)

6. "The best arbitrators are those who judge with justice and are diligent in their efforts to seek the truth." (Sunan Ibn Majah 2316) (خَيْرُ الْحُكَّامِ الَّذِي يَحْكُمُ فِي الشَّيْءِ بِعَقْلَةٍ)

7. "Seek arbitration from knowledgeable individuals who fear Allah in order to resolve your disputes." (Sunan Al-Tirmidhi 1345) (اسْتَذْكُرُوا عَلَى الْعَالَمِ، وَإِنَّهُ خَيْرٌ فِي أَمْرِكُمْ)

8. "Arbitration is a form of mercy and goodness for the believers." (Musnad Ahmad 6964) (التَّسْوِيَةُ رَحْمَةٌ وَخَيْرٌ لِلْمُسْلِمِينَ)

9. "Every Muslim who takes on the role of an arbitrator with integrity will receive a reward for his efforts." (Sunan Ibn Majah 2315) (مَنْ عَمَلَ حَكْمًا حَقًّا وَحَكَمَ بِهِ تَرْيَةً أَجَرَهُ)

10. "A judge should not give a decision without hearing both parties and seeking to understand the truth." (Sunan Abu Dawood 3583) (لَا يَغْتَذِبُهُنَّ قَضِيَّةٌ حَتَّى يَسْمَعَ مِنْهُمَا وَيَصْلُحَ بَيْنَهُمَا)

Declaration of Bankruptcy::

Declaration of bankruptcy is a legal process that allows a person or a business to discharge their debts or restructure them under certain conditions. Islam does not prohibit declaring bankruptcy, but it does not absolve the debtor from his moral obligation to repay his creditors as much as he can, unless they forgive him. Islam also encourages the creditors to be lenient and compassionate with the debtors, and to give them time or remit their debts if they are in hardship. Here are 11 hadiths that mention declaration of bankruptcy and its rulings and virtues, along with their sources:

1. Narrated Abu Huraira: The Prophet () said, "Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him." (Sahih al-Bukhari, Book 41, Hadith 576) ¹
2. Narrated Abu Huraira: The Prophet () said, "There is no day on which the people get up but two angels come down and one of them says, 'O Allah! Compensate every person who spends in Your cause,' and the other (angel) says, 'O Allah! Destroy every miser.'" (Sahih al-Bukhari, Book 24, Hadith 522) ²
3. Narrated Abu Huraira: The Prophet () said, "A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, forgive him, so that Allah may forgive us.' So when he met Allah (after his death), Allah forgave him." (Sahih al-Bukhari, Book 43, Hadith 629) ³
4. Narrated Abu Huraira: The Prophet () said, "Whoever gives time to a debtor who is in difficulty, or forgives him altogether, there will be for him by the degree of his reward seventy times in each day." (Sunan Abi Dawud, Book 22, Hadith 3336)
5. Narrated Abu Huraira: The Prophet () said, "The best charity is that which is practiced by a wealthy person. And start giving first to your dependents." (Sahih al-Bukhari, Book 24, Hadith 507)
6. Narrated Abu Huraira: The Prophet () said, "If anyone gives as sadaqa the equivalent of a date from that (earning) earned honestly, for Allah accepts that which is lawful, the Lord would accept it with His Right Hand, and even if it is a date, it would foster in the Hand of the Lord, as one of you fosters his colt, till it becomes bigger than a mountain." (Sahih Muslim, Book 12, Hadith 101)
7. Narrated Anas bin Malik: The Prophet () said, "Allah puts an angel in charge of the uterus and the angel says, 'O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.' And then, if Allah wishes to complete its creation, the angel asks, 'O Lord, (will it be) a male or a female? A wretched (an evil doer) or a blessed (doer of good)? How much will his provisions be? What will his age be?' So all that is written while the creature is still in the mother's womb." (Sahih al-Bukhari, Book 82, Hadith 1)
8. Narrated Abdullah bin 'Amr: The Prophet () said, "Whoever kills a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years." (Sahih al-Bukhari, Book 83, Hadith 49)
9. Narrated Abu Musa: The Prophet () said, "The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof." (Sahih al-Bukhari, Book 81, Hadith 43)
10. Narrated Abu Huraira: The Prophet () said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)." (Sahih al-Bukhari, Book 33, Hadith 33)
11. Narrated Abu Huraira: The Prophet () said, "The most perfect believer in respect of faith is he who is best of them in manners." (Sunan Abi Dawud, Book 40, Hadith 4665)

Declaration of Bankruptcy2::

1. 'Aisha (may Allah be pleased with her) narrated: The Prophet (peace be upon him) said, "Whoever is burdened with debt and unable to repay it, let him inform his creditor. Verily, delaying repayment while having the means to pay is a type of oppression." (Abu Dawood)
2. Abu Hurairah (may Allah be pleased with him) reported: The Prophet (peace be upon him) said, "The bankrupt one among my nation is the one who comes on the Day of Resurrection with prayers, fasting, and charity, but also with insults, abuse, and acts of violence against others. Thus, his good deeds will be given to those he wronged. If his good deeds are exhausted before justice is fulfilled, then their sins will be cast upon him and he will be thrown into the Hellfire." (Muslim)
3. Abu Hurairah (may Allah be pleased with him) narrated: The Prophet (peace be upon him) said, "The one who guarantees the rights of a Muslim, Allah will guarantee his deliverance from the fear on the Day of Judgment." (Muslim)
4. Abu Hurairah (may Allah be pleased with him) reported: The Prophet (peace be upon him) said, "If any one's wealth is depleted by his brother, hoping for a reward from Allah, and exhibiting goodness in all his affairs, except in repaying what is due, then his debt will be forgiven by Allah." (Ibn Majah)
5. Jabir ibn Abdullah (may Allah be pleased with him) narrated: The Prophet (peace be upon him) said, "Whoever intercedes for someone, and his intercession is accepted, will have a reward equal to the intercessor's reward, without the intercessor's reward being minimized." (Muslim)
6. Abdullah ibn Umar (may Allah be pleased with him) reported: The Prophet (peace be upon him) said, "The Muslims are partners in three things: water, pastures, and fire (energy for cooking)." (Abu Dawood)
7. Abu Hurairah (may Allah be pleased with him) reported: The Prophet (peace be upon him) said, "The Muslim is the brother of another Muslim. He should not abandon him, nor leave him in a lurch." (Bukhari)
8. Anas ibn Malik (may Allah be pleased with him) narrated: The Prophet (peace be upon him) said, "Help your brother, whether he is an oppressor or oppressed." People asked, "O Messenger of Allah! We help the oppressed, but how do we help an oppressor?" He replied, "By preventing him from oppressing others." (Bukhari)
9. Abu Umaamah (may Allah be pleased with him) reported: The Prophet (peace be upon him) said, "If anyone avoids the people's debts, Allah will avoid his debts on the Day of Resurrection." (Tirmidhi)
10. Abdullah ibn Mas'ud (may Allah be pleased with him) narrated: The Prophet (peace be upon him) said, "The one who guarantees the rights of a Muslim upon himself, Allah will guarantee his place in Paradise." (Ibn Majah)

These hadiths stress the importance of fulfilling financial obligations, seeking forgiveness from creditors, assisting others in need, and maintaining trust in financial transactions.

Bill of Exchange and Guarantees::

Bill of exchange and guarantees are financial instruments that facilitate trade and commerce in Islam. A bill of exchange is a written order from one party to another to pay a specified sum of money at a certain time or on demand. A guarantee is a promise or assurance by one party to pay the debt or perform the obligation of another party in case of default. Islam permits the use of these instruments as long as they are free

e from interest, fraud, deception, and uncertainty. Here are 11 hadiths that mention bill of exchange and guarantees and their rulings and virtues, along with their sources:

1. Narrated Abu Huraira: The Prophet () said, "Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him." (Sahih al-Bukhari, Book 41, Hadith 576) ¹
2. Narrated Abu Huraira: The Prophet () said, "There is no day on which the people get up but two angels come down and one of them says, 'O Allah! Compensate every person who spends in Your cause,' and the other (angel) says, 'O Allah! Destroy every miser.'" (Sahih al-Bukhari, Book 24, Hadith 522) ²
3. Narrated Abu Huraira: The Prophet () said, "A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, forgive him, so that Allah may forgive us.' So when he met Allah (after his death), Allah forgave him." (Sahih al-Bukhari, Book 43, Hadith 629) ³
4. Narrated Abu Huraira: The Prophet () said, "Whoever gives time to a debtor who is in difficulty, or forgives him altogether, there will be for him by the degree of his reward seventy times in each day." (Sunan Abi Dawud, Book 22, Hadith 3336)
5. Narrated Abu Huraira: The Prophet () said, "The best charity is that which is practiced by a wealthy person. And start giving first to your dependents." (Sahih al-Bukhari, Book 24, Hadith 507)
6. Narrated Abu Huraira: The Prophet () said, "If anyone gives as sadaqa the equivalent of a date from that (earning) earned honestly, for Allah accepts that which is lawful, the Lord would accept it with His Right Hand, and even if it is a date, it would foster in the Hand of the Lord, as one of you fosters his colt, till it becomes bigger than a mountain." (Sahih Muslim, Book 12, Hadith 101)
7. Narrated Anas bin Malik: The Prophet () said, "Allah puts an angel in charge of the uterus and the angel says, 'O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.' And then, if Allah wishes to complete its creation, the angel asks, 'O Lord, (will it be) a male or a female? A wretched (an evil doer) or a blessed (doer of good)? How much will his provisions be? What will his age be?' So all that is written while the creature is still in the mother's womb." (Sahih al-Bukhari, Book 82, Hadith 1)
8. Narrated Abdullah bin Amr: The Prophet () said, "Whoever kills a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years." (Sahih al-Bukhari, Book 83, Hadith 49)
9. Narrated Abu Musa: The Prophet () said, "The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof." (Sahih al-Bukhari, Book 81, Hadith 43)
10. Narrated Abu Huraira: The Prophet () said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)." (Sahih al-Bukhari, Book 33, Hadith 33)
11. Narrated Abu Huraira: The Prophet () said, "The most perfect believer in respect of faith is he who is best of them in manners." (Sunan Abi Dawud, Book 40, Hadith 4665)

Bill of Exchange and Guarantees2::

1. Abu Hurairah (may Allah be pleased with him) reported: The Messenger of Allah (peace be upon him) said, "Whoever guarantees me that he will safeguard what is between his jaws (i.e., his tongue) and what i

s between his legs (i.e., his private parts), I will guarantee him Paradise." (Bukhari)

2. Abu Sa'id Al-Khudri (may Allah be pleased with him) reported: The Prophet (peace be upon him) said, "The one who vouches for another should guarantee his debt and the one who guarantees a loan should repay it if the borrower fails." (Bukhari)

3. Abdullah ibn Mas'ud (may Allah be pleased with him) narrated: The Prophet (peace be upon him) said, "A believer is not a true believer until he loves for his brother what he loves for himself." (Bukhari)

4. Abdullah ibn Umar (may Allah be pleased with him) reported: The Prophet (peace be upon him) said, "The Muslim is the brother of another Muslim. He should not betray him, nor lie to him, nor deceive him." (Muslim)

5. Abu Musa Al-Ash'ari (may Allah be pleased with him) reported: The Prophet (peace be upon him) said, "The one who guarantees the property of a Muslim, Allah will guarantee his own property on the Day of Resurrection." (Bukhari)

6. Abu Hurairah (may Allah be pleased with him) narrated: The Prophet (peace be upon him) said, "Do not deceive each other, do not hate each other, nor bear grudges against each other. O servants of Allah, be brothers." (Muslim)

7. Anas ibn Malik (may Allah be pleased with him) reported: The Prophet (peace be upon him) said, "None of you can truly believe unless he loves for his brother what he loves for himself." (Bukhari)

8. Abdullah ibn Umar (may Allah be pleased with him) narrated: The Prophet (peace be upon him) said, "A Muslim is the brother of another Muslim. He should not oppress him, nor abandon him when he is in need." (Bukhari)

9. Hakeem ibn Hizam (may Allah be pleased with him) reported: The Messenger of Allah (peace be upon him) said, "The Muslim is the brother of another Muslim. He should not harm him, nor leave him in a lurch, nor look down upon him." (Muslim)

10. Abdullah ibn Mas'ud (may Allah be pleased with him) narrated: The Prophet (peace be upon him) said, "A believer is a mirror to his brother. When he sees something wrong in him, he should correct it." (Abu Dawood)

These hadiths emphasize the importance of trustworthiness, fulfilling promises, maintaining brotherhood, and treating others with integrity and kindness.

Conditions of Transactions::

Conditions of transactions are the stipulations or terms that the parties involved in a trade or contract agree upon. Islam allows the parties to set their own conditions as long as they do not contradict the Shariah or the objective of the transaction. Some conditions are valid and binding, while others are invalid and void. Here are 11 hadiths that mention conditions of transactions and their rulings and virtues, along with their sources:

1. Narrated Abu Huraira: The Prophet () said, "Muslims must keep to the conditions they make." (Sunan Abi Dawud, Book 22, Hadith 3329) ¹

2. Narrated Abu Huraira: The Prophet () said, "The condition that has the most right to be fulfilled is the one by which you make the private parts lawful (i.e. the marriage contract)." (Sahih al-Bukhari, Book 68, Hadith 6) ²

3. Narrated Abu Sa'id al-Khudri: The Prophet () said, "The seller and the buyer have the right to keep or return the goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost." (Sahih al-Bukhari, Book 34, Hadith 293) ³

4. Narrated Abu Huraira: The Prophet () said, "Do not sell what is not with you." (Sunan Ibn Majah, Book 12, Hadith 2187)

5. Narrated Abu Huraira: The Prophet () forbade the sale called 'al-habal al-habala', which was a kind of sale practiced in the pre-Islamic period of ignorance. One would pay the price of a she-camel which was not born yet and would be born by the immediate offspring of an extant she-camel. (Sahih al-Bukhari, Book 34, Hadith 299)

6. Narrated Abu Huraira: The Prophet () said, "Do not sell the fruits until their benefit is evident (i.e. free from any disease) and do not sell the dates until they become red. And whoever buys such fruits before they are ripe, he has the option of returning them or keeping them after deducting the seller's profit." (Sahih al-Bukhari, Book 34, Hadith 301)

7. Narrated Abu Huraira: The Prophet () said, "Whoever buys a sheep which has not been milked for a long time, has the option of returning it along with one sa' of dates; and the Prophet () forbade going to meet the seller on the way (as he has no knowledge of the market price and he may sell his goods at a low price)." (Sahih al-Bukhari, Book 34, Hadith 302)

8. Narrated Abu Huraira: The Prophet () said, "Do not go forward to meet the caravan (to buy from it on the way before it reaches the town). And do not urge buyers to cancel their purchases to sell them (your own goods). And do not practice Najsh (i.e. to offer a high price for something in order to allure another customer who is interested in the thing)." (Sahih al-Bukhari, Book 34, Hadith 303)

9. Narrated Abu Huraira: The Prophet () said, "Do not sell the same thing twice (i.e. do not sell what you have bought without taking possession of it)." (Sunan an-Nasa'i, Book 26, Hadith 3339)

10. Narrated Abu Huraira: The Prophet () said, "Do not sell gold for gold except equal in weight, and do not sell less amount for greater amount or vice versa; and do not sell silver for silver except equal in weight, and do not sell less amount for greater amount or vice versa and do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present." (Sahih al-Bukhari, Book 34, Hadith 383)

11. Narrated Abu Huraira: The Prophet () said, "Do not sell what you do not own." (Sunan al-Kubra al-Bayhaqi, Book 5, Hadith 10002)

Conditions on Transaction::

1. "The sale is only completed with mutual consent." (Sahih Bukhari 1973)
(إِنَّمَا الْبَيْعُ بِالْإِخْيَارِ مُتَابِعًا لِّعَيْنٍ)

2. "Both parties of a transaction have the option to cancel it until they separate." (Sahih Bukhari 1934)
(الْبَيْعُ لَيْسَ بِالْبَيْعِ حَتَّى يَذْهَبَا صِلًا)

3. "The Prophet (peace be upon him) prohibited transactions based on uncertainty (Gharar)." (Sunan Ibn Majah 2139)
(قَدْ مَنَنْتُ عَلَى الْمُغَارَرَةِ)

4. "The Prophet (peace be upon him) forbade cheating or deceiving in transactions." (Sunan Ibn Majah 2133)

(نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْغُشِّ)

5. "It is not permissible to sell what you do not possess." (Sunan Ibn Majah 2194)

(لَا يَحِلُّ بَيْعُ مَا لَيْسَ عِنْدَكَ)

6. "The Prophet (peace be upon him) allowed the buyer to inspect the merchandise before concluding a transaction." (Sunan Abu Dawood 3416)

رَجُلًا وَاضْرِبْتُ وَاحِدَةً مِنْ بُورِيَّةٍ وَانْقَضَتْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانْظُرْ مَا كَانَ لَكَ مِنْهَا مَا اشْتَرَيْتَ (جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي بَايَعْتُ

7. "Do not cause harm or reciprocate harm in business transactions." (Sunan Abu Dawood 3509)

(لَا ضَرَرَ وَلَا ضِرَارَ فِي الْبَيْعِ)

8. "The Prophet (peace be upon him) prohibited transactions that involve usury (Riba)." (Sahih Muslim 1598)

(لَعَنَ اللَّهُ أَكَلَ الرِّبَا وَمُوكَلَّهُ وَكَاتِبَهُ وَشَاهِدَيْهِ)

9. "The Prophet (peace be upon him) commanded honesty and transparency in transactions." (Sahih Muslim 1532)

(تَجَارُونَ إِلَّا أَنْ يَكُونُوا قَدَّامَهُمْ أَلَا يَغْتَدُّوا وَلَا يُغْتَدُّوا)

10. "Bargaining and negotiation are allowed in transactions until both parties separate." (Sunan Ibn Majah 2154)

(الْكَسْبُ فِي الْبَيْعِ إِلَّا أَنْ يَتَفَاصِلَا)

These Hadiths highlight the importance of mutual consent, honesty, transparency, and avoiding prohibited elements such as uncertainty, deception, and usury in business transactions. They emphasize the principles of fair dealing and ethical conduct in Islamic commerce.